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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR

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THE LIBERATOR.

“They do not recognise the false principle, that education, as a preparation for freedom, must precede emancipation; or that an amelioration of the slaves’ condition should be a substitute for it: on the contrary, they insist upon UNPROCRISTINATED EMANCIPATION, as a right which is unjustly withheld, and the restoration of which is, in their opinion, the first and most indispensable step to all improvement, and absolutely essential to the application of the only remedy for that moral debasement, in which slavery has sunk its victims.”—REPORT OF THE DUBLIN NEGRO’S FRIEND SOCIETY.

For the Liberator.

WHAT CAN THE FREE COLORED PEOPLE DO FOR THEMSELVES?

A great deal, almost every thing I may say, if they will set about it in good earnest, and in the right way. What is the right way? The right way is to pursue such a uniform course of good conduct, so to enlighten and elevate their minds, that people cannot help thinking well of them and respecting them. We cannot, if we would, help respecting any person whose uniformly good conduct proves him to be a thoroughly good man. ‘Ah!’ the colored people may say, ‘but the whites are so prejudiced against us, that no good conduct of ours will make them respect us, as they would any body else.’ But this is a great mistake, as facts plainly shew. The many respectful obituary notices of colored persons in our papers show it, and prove that upright conduct and good character have overcome prejudice, and obtained for them the same respect as for others. I will mention another striking proof of this. I heard it related in conversation, that in a certain place the feeling of dislike was so great against the colored people, that when one appeared in the street, the boys would collect around him, and insult him. On inquiry it appeared, that almost all of the race in that town were intemperate, idle, good-for-nothing people. The person who gave this account afterwards spoke of one in this place who was greatly esteemed, and who

visited among some of the white people. ‘How can that be,’ was asked with some astonishment, ‘when there is such a prejudice against them in that place?’ The reply was, that this person’s character was well known to be very good, and this explained the mystery. The bad conduct of some had created a dislike to all the color; but notwithstanding this, the good conduct of one had obtained for that one all the respect which it merited.

It must not be supposed, because I say so much about good conduct, that I think the colored people not as good as the whites; for I have no doubt they are so in proportion to their advantages. But in their case, something more than commonly good conduct is needed, in order to overcome the unfortunate prejudice against them. If, as Mr. Garrison recommends to them in his address, they will be exemplary in their lives and deportment, the result is certain and inevitable that they will obtain respect and good will.

And here, as one part of exemplary good conduct, I would earnestly recommend that they should never resent, but receive with the true dignity of meekness any treatment arising from the injurious prejudices of people towards them, which they should view with pity rather than resentment. Far rather would I be the object of undeserved contempt and ill treatment, than to be the one who feels and bestows it. In this respect I have never heard that they have been censurable, which is greatly to their honor. Not that they should weakly submit to any invasion of their rights, if they have lawful means of defending them, but they should defend them calmly, and without allowing in themselves either the feeling or appearance of ill will.

Next to good conduct, which as we have shown is sure to obtain respect even towards the humble and comparatively uneducated, knowledge and skill are of great importance to the colored people of Africa, if they wish to rise to an equal station in society with the other inhabitants of this country. They are essential, first because they are favorable to good conduct itself, which plainly shows that it is every man’s duty, of whatever color, to gain knowledge, as much as he can. Ignorant persons are the most apt to be vicious, as all experience proves, especially the fact that almost all the inmates of our prisons and almshouses are ignorant in the extreme, many of them being even unable to read.

Another reason why the colored people should one and all seek after knowledge is, because it is impossible for ignorant people ever to be upon an equality with those of cultivated minds, even though they may be equally good. Some persons consider it perfectly absurd when they hear it said that colored people should be placed upon an equality with the whites. The reason is, that they immediately call to mind some ignorant and vulgar colored man whom they know, and imagine him associating with men of education, or placed in some office of government, and they say that it would be ridiculous. And so it would be ridiculous and absurd, but not more so than for an ignorant and vulgar white man to be associated with men of education, or raised to an office for which he was wholly unfit. The absurdity lies not in the difference of color, but in the difference of mind and manners; not in an unfittingness of color, but of character.

A man in rather humble life, who had by his own exertions supplied the defects of early education, said that he used once to think that it was because people were proud that they would not visit and associate with the poor, but that since he had acquired knowledge himself and new thoughts from books, he understood the reason; for he now found himself that it was impossible to take the same satisfaction in the society of ignorant people who could not understand his thoughts or feel any interest in things which now interested him most, as in that of those who felt more as he did. It may here be remarked, however, that there is one way in which an ignorant and an enlightened person may take great pleasure in the society of each other; and that is when the latter communicates information, and the former is eager to receive it; but still it is to be observed, they do not meet as equals.

The difference of situation between our white and colored population is not wholly owing to the prejudices of the former, but in part also to the want of education among the latter. The case is this. It is the disadvantages of their situation which occasion their ignorance and the low state of their minds, and these help to keep them in the same situation. It is plain from all that has been said, that till they are equal to other people in knowledge and cultivation, they will not and cannot rank as equals. But when they shall have made themselves thus in fact their equals, they need not fear but what prejudice will die away, and their equality will be acknowledged, and soon no difference will be known between the colored man and the white.

But is knowledge to be desired only as the means of attaining a certain station, and obtaining consideration among men? No! by no means! It is to be desired for its own sake, as a far greater good than wealth, station, or respect. There is pleasure in seeking it, pleasure in finding it, and great good in having it. But on the pleasures of knowledge I need not enlarge, for if any one will fairly enter on the pursuit of it, the love of it will grow upon him. The want of intellectual and moral culture among the descendants of Africa, is not so much to be lamented because it tends to bring contempt upon them, as this contempt is to be lamented because it has hitherto prevented their obtaining intellectual and moral culture. Let them make themselves a virtuous and an enlightened people for the sake of being so, rather than for the sake of being considered equal to others, or of being raised to offices of dignity, or of having better means of acquiring wealth or any other worldly advantage.

I have thus endeavored to point out the free colored people must do, if they would improve their own condition. The first step has I trust been taken. They are now aware of their need of improvement. They are now all aroused and excited, and let them not suffer their strength to be wasted in mere feelings or mere words. Now is the time, let them go to work and do what is to be done, and help and urge each other forward in the course. There are many I doubt not among their white brethren ready to lend a helping hand, but they must not lean too much on them. It is mainly on their own exertions that they must depend. That which is most important is what they must do for themselves, and no one can do for them. One man can no more gain health, than another can gain strength, by eating his food or taking his exercise for him. Each one must do it for himself. Thus they will assuredly succeed at last in overcoming those prejudices which have so unhappy an influence on their situation. But should they not in every instance succeed immediately, they may yet say to each other in the words of the poet,

“Tis not in mortals to command success,
But we’ll do more, (my brethren,) we’ll deserve it!”

It is my intention to make some further remarks on this subject at another time.

S. T. U.

THOUGHTS ON SLAVERY—BY A FRIEND TO THE SOUTH.

At an early period in manhood, I was induced to travel into the old Southern States, and to spend several seasons in habits of intimacy with portions of their inhabitants. I was not only well pleased, but truly delighted, with many of the better educated of these people. I found a frank, social, confiding and generous spirit in the gentlemen; a delicate, modest, refined sensibility, characterising the ladies; which, added to the general harmony of opinion between them and myself in relation to national politics and political parties, endeared many individuals and families very closely to my affections. The climate and productions, too—the planting pursuits and habits beyond Virginia—secured for their section of the country a decided preference over the frigid and sterile region in which I was born and bred. But there was one feature in the structure of southern society, to which I could not become reconciled—it was SLAVERY.

I had not accustomed myself to cherish much sympathy for Africans; had seldom been acquainted with individuals of the race; and never met with any whose character interested my feelings. But in travelling through these States, stopping occasionally for days or weeks where no other domestics and few other mechanics were employed, I came into frequent contact with the negroes; and was frequently surprised as well as gratified with traits of character displayed by them. Patience, perseverance and untiring devotion displayed by these to the wants and comfort of those for whom they labored, and for their guests, frequently awakened my warmest gratitude. And their own wretched condition excited my deepest regrets. It was true, there was a difference in their condition and the treatment they received;—but too large a portion of them were but miserably clad and fed, and sheltered from the vicissitudes of the seasons, to say nothing of the neglect of their mental and moral culture.

I communicated these impressions, sometimes, to the patriotic and excellent men I visited and held discourse with. Some of them appeared to feel deeply the misfortune of their own condition in being left by their ancestors with this reproach entailed upon them. But few appeared to be aware that it was a pecuniary as well as a moral

evil. The comparative distance of their settlements apart; the sparseness of their white population; the low prices of their lands; the inferiority of their roads, bridges and facilities of intercourse; the inferior fare but high charges in their hotels; the defective system of culture in practice on many of their farms and plantations, by which after a few years cropping a piece of good land would have become quite unproductive; the dilapidated estates and deserted settlements; all, concurred with the squalid aspect of the enslaved portion, and some others, of their population, to impress my mind with a conviction that the amount and extent of the curse of slavery could only be appreciated by him who had explored and compared with each other the slaveholding States with those whose laborers were freemen.

This view of the subject begins of late to be better understood. The disclosures of our national census; the loss of their relative political weight in the Union; and the contrast which their travellers have perceived in the condition of the two sections of the Republic, have opened the eyes of many a slaveholder to the extent of his misfortune; and awakened the desire of many a heart, whose lips are yet unsealed, to rid themselves at once of a barrier to their prosperity and their peace of mind. The late awful events at Southampton have doubtless accelerated the expression of this conviction; and the discussion now going on in Virginia cannot leave the subject in the state in which it has slumbered for the past forty years.

But there is a consideration or two, possessing much weight in my mind, which I wish to urge upon the good people of the South, as an inducement for them generally to co-operate with Virginia in devising means of relief from the evils of slavery. Before, however, I venture to suggest these, I will first second the motion originally made, I believe, by Mr. Jefferson, and recently renewed by some of his sons of ‘the ancient Dominion,’—to get the Federal Government to obtain and set apart a tract of country, south of Louisiana, as a colony for emancipated slaves. This done, and a system of gradual abolition and removal to that colony put into operation; I venture to promise my southern friends several benefits which have not yet appeared to enter into their contemplation.

1. As a demand for free labor is created among them, the emigration of laborers, mechanics and farmers from Europe to the middle, northern and western states, will be turned and directed to the southern states and territories.

2. The emigration of young citizens of New-England will be turned from the West, and directed to the more accessible shores and districts of the South. The same feelings which deterred me, when a young man, from settling myself at the south, doubtless have prevented many others. The same chivalrous excellencies of character which, even now, after a long lapse of dreary winters, thrills my heart with gladness whenever I meet a fellow citizen from the south, will, when they are disenthralled from the disgrace of slavery, attract to their valleys and riversides, to their plantations and villages, to their wild and waste forests, and their commercial depots, thousands of the enterprising and industrious sons of New-England, New-York and Pennsylvania.

3. As a natural consequence of the increased skill and varied capacity for the diversified pursuits of society, incident to the introduction into the southern states of these numerous emigrants from Europe and the north—Capital—our surplus CAPITAL—will flow to the south. The innumerable facilities for commerce and navigation presented in the bays and rivers and along the shores, from the Potomac to the St. Mary’s, will be availed of by the sons of our crowded capitalists; and the many eligible sites for manufacturing establishments will also command the notice of those for whose funds investment is sought in sure and productive business. The cotton from their plains and the wool from their mountains will be spun and wove at their own doors; and the timber of their forests, constructed into vessels by themselves, and navigated by the sons of Georgia, Carolina and Virginia, will vie with ours of the north, and help us to vie with those of Europe, for the commerce of Asia, Africa, and South America.

I have not time now to continue these rough-written suggestions. If they are received with that kindness which has so happily marked the conduct of those for whose benefit they are intended, towards one who has many a cheerful recollection of southern hospitality and politeness, the subject will with pleasure be renewed when leisure and opportunity shall enable him to resume his pen. In the mean time, it is most affectionately commended to their consideration. W.

For the Liberator.

‘SOMETHING MUST BE DONE.’ No. II.

MR. EDITOR—In my last, I endeavored to awake attention to the fact, that not only danger, but certain destruction awaits the south, from its slave population; unless something shall be done to divert present operating causes from running on to their necessary results.

There are two ways in which this result may be avoided: the most desirable is, removing the colored population by colonization: the alternative, cultivating this population into an intelligent, pious, patriotic community, and then selling them their liberty which we have unjustly wrested from them, and the land which they have so long cultivated; and leaving them as the substantial population of the southern states.

That this alternative is practicable, none will deny. The only objection to it is, the repugnance we have been long taught to feel, to admitting men ‘guilty of a darker skin than ours,’ to an equality of rights with us. If this could be overcome, we might devise means for safely bringing them forward to the capabilities of citizens of several of the free states of our Union. Col. C. C. Pinckney, and others of St. Luke’s parish, South Carolina, have set a noble example, with respect to the instruction of the 6,134 slaves of that parish, expressed in the following resolution.—‘Therefore be it resolved, That we form ourselves into an Association for the purpose of procuring proper religious instruction for the slave population of St. Luke’s parish.’

The principle of the association is, that every slaveholder shall annually pay to the treasurer the sum of twenty-five cents for each slave he possesses; which will amount (if every slaveholder in the parish shall join in the association) to more than \$1,500 per annum, to be devoted to the support of several missionaries, whose duty shall be to devote their whole time to the religious instruction of the slaves. They forbid (and indeed the laws of the state forbid) every kind and degree of literary instruction. This is beginning in the right place: let the ultimate object be what it may—whether colonizing, citizenizing, or retaining as slaves; for the individuals, whatever may be their destination in this world, are candidates for eternity; and must have religion, or be miserable forever. And religion will certainly make them better colonists, more valuable fellow-citizens, or safer and more faithful slaves. We hope that this association may carry its philanthropic plans into successful operation, and that the example may be followed by every parish, town and county in the slaveholding states.

Thus having the scriptures read, explained and enforced by the missionaries,—and being led by their prayers to the Father of mercies,—the blacks will learn to look to another world, as their compensation for all the ills they suffer in this. They will learn also to feel the force of religious motive to duty, submission, loyalty and philanthropy. This one measure, faithfully executed, would afford ten thousand times greater security to the whites in the slaveholding states, than all the laws which they could devise against instructing the slaves, aided by a standing army—stationed a company on every plantation; and certainly the expense would be a mere trifle. Let this system be once carried into full operation, and the blacks might continue to multiply, till the white population would not amount to one of a thousand of their numbers; and still they would dwell safely, respected and obeyed. But when once the fears of the whites for their safety were removed, then they would find it abundantly for their interest to avail themselves of the intellectual as well as the physical capabilities of their slaves. They know that ‘knowledge is power;’ it is therefore that they prohibit knowledge from their slaves; because they dread the power which they fear would be employed, and employed irresistibly against themselves. But let them be once secured by the implantation of religious principle, from the fear that the power of their slaves would be employed against them, and every increase of that power would be considered an increase of profit to themselves. A thousand benevolent contrivances for ameliorating the condition of the poor African,—which are now buried under the fear of his avenging arm,—would rise spontaneously into operation as soon as the religious principle should have become so firmly and extensively implanted as to afford security against this fear. For example, the little parcel of ground from which the slave now digs his scanty bread, might be so enlarged as to parcel out the whole plantation among the slaves who have been habituated to cultivating it; while the irksome daily task, from which alone the master’s profit in his slaves is derived, might be exchanged for a rent not to exceed in amount the clear profit of the slaves’ labor on the present system. While an encouragement to cheerful

and faithful exertion might be afforded, in the promise that such fidelity should be rewarded with the freedom of the slave and his family at a stipulated price; and security for the profitable management of the soil would be also found in the assurance that this soil should also belong to its cultivator, on the payment of a stipulated price per annum. While the poor African was thus passing from the state of a slave to that of a tenant, to that of an owner and cultivator of his own farm,—his master would find it for his interest, as well as for the gratification of the best feelings of his nature, and for the good of the republic, to instruct him not only in religion, but in all the arts, sciences and politics of civilized life. How different would be the change of these states from the present, to an African population, if the course proposed should be pursued, from what it would be if the present cruel, oppressive, unjust and impolitic course is persevered in, till the storm, by these means already gathered, shall burst with destruction upon the oppressor, and upon the fairest portion of our United States! (1) How much better for the slaveholder to retire to the northern states, loaded with the pay for his slaves, his land, and his trouble of educating them, amidst their blessings and best wishes for his happiness, than to have all these, and his life and family wrested from him by the vengeance of the oppressed and repressed slave! How much better for the United States, and the cause of humanity, to have the African population peaceably rise to the enjoyment of a fellow citizenship with us, than to have them wrest all our southern states from us, and fill them with a population of fierce and revengeful savages! But a question may now arise—'How many of the United States will it be necessary to give up to our African population?' This question shall be discussed in a future number.

D. W. E.

(1) The meaning of this sentence is obscure.—Ed.

CAN A BLACK MAN WRITE?

The following communication, written by a colored resident of Georgia, and signed by himself and another individual, displays talents highly creditable to its author. Its orthography is beautiful; its punctuation, accurate. The last paragraph discloses a case of fiendish barbarity. Last Tuesday was the day appointed to roast the innocent victim of oppression, alluded to in the article.

To the Editor of the Liberator.

DEAR SIR—The spirit of independence and the purity of sentiment which you have displayed, in advocating the cause of the oppressed 'colored people,' of this country, induce us to address you, and encourage the hope that your philanthropic efforts will yet be crowned with success.

The white people have offered rewards with the view of inducing some miscreant to kidnap and bring you into this State, that they may subject you to the same inhuman and barbarous cruelties that they daily inflict upon the poor miserable and unhappy blacks; yet we trust your brave and generous spirit will not be overcome by their threats of vengeance, but that you will go on in the good work you have commenced. Be not weary in a good and righteous cause; strive against the oppressors of the innocent and injured. We believe you will continue our advocate; and we hope others of your color will yet join you, and come forth in our cause. We ask but your freedom; and are we not entitled to that? Why do not the champions of freedom, who so readily offered their purses and their swords to assist the oppressed Poles, come forward in our cause? Are not our masters as cruel as the Russians? Are not some of us daily under the lash of a cruel tyrant? Are we not hanged, shot, and burned without cause, and frequently without even accusation, and always without an impartial trial? Go to the public market-house in this place, and each day some miserable victim is brought up to be scourged until the blood flows in streams from the mutilated body; even the holy Sabbath is profaned by the public exhibitions of white man's cruelty; profaned by those who call themselves Christians, meek and humble followers of our common Saviour. How long will this last? how long must the innocent and unhappy black suffer for his color? 'Can such things be, and not excite our special wonder?' 'Have not the blacks hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt by the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a white man? If they poison us, do we not die? and if they wrong us, shall we not revenge?' (1) If a black wrong a white man, what is his humility? Revenge. If a white man wrong a black, what should his suzerainty be, by white man's example? Why, revenge.

Although our senses are blunted and our spirits depressed by ignorance and slavery, yet the most abject and ignorant among us feel our wrongs, and some of us (thanks to the cupidity of the white man) are enabled by education, not only to express our feelings verbally, but to communicate them by writing to others. Our fathers, by their hard earnings, were enabled to bribe the white man to teach us, who now address you, how to read, and understand, and how to put on paper what we think and feel: we have profited by our opportunities, and although we ourselves acknowledge no task-master, yet we feel for those of our color, our brothers and countrymen; and we have long devoted our lives and our earnings in aid of their freedom. We could write many pages to you in pouring forth our feelings, and in detailing the wrongs of our unhappy and oppressed brethren; but you know our situation.

One instance of barbarous cruelty, intended shortly to be inflicted by the whites upon an innocent black child, we will relate to you, as one

(1) No!—The injunctions of Christ forbid revenge.

similar to others which have occurred, although the whites are careful to conceal all such instances.

The house of a planter, (a Dutchman,) about 6 miles from this place, was about three weeks since accidentally destroyed by fire. The family, conscious that the poor child (about 10 years of age) had been cruelly beaten by them, thought, of course, that she must in revenge have set fire to the house: they took the child and confined her three days in a dark and solitary place, without food or water, and each morning and evening inflicted upon her naked back thirty-nine lashes, with a whip made of cowhide. This of course reduced the child to the point of death; and then, by threats of a repetition of their cruelty, they forced the child to confess what they had accused her of, which, however, she contradicted as soon as they released her and gave her food. Notwithstanding the absence of all evidence, after a mere mockery of trial, this poor child is condemned 'to be burned before a slow fire, until she is dead,' and that on the 7th February next. We cannot help the poor victim: she must suffer, as the whites say, to make the blacks fear and tremble, and to prevent a repetition of the massacres of Virginia.

—Georgia, Jan. 20, 1832.

A NEW SCHEME OF COLONIZATION.

To the Editor of the Liberator.

SIR,—In the controversy which for a few years past has taken place relative to the plans of the Colonization Society, I have been amused with the arguments which have been urged for thrusting the sons and daughters of Africa from our country, whether they choose to go or refuse. Several of these reasons appear to me to savor more of selfishness than of benevolence. But I will not, at this time, rehearse them. My present object is to propose a colonizing scheme of a little different character; and I trust my reasons for carrying it into effect will be found on examination quite as conclusive as those which are urged for shipping off the poor blacks from our shores.

It is well known, Sir, that the city of New-York was originally settled by colonists from Holland. These people, although they had not the enterprise of the roving habits of their neighbors, the people of New England, some how or other found their way up the Hudson, and fixed themselves down in a number of little landing places on the banks, or in the vicinity of that noble river. In that vicinity, and on the shores of New Jersey, the descendants of these people remain to this day. And I do not see that they intend ever to remove, and make room for their more enterprising neighbors. Now my plan is this, that a Colonization Society be formed for the purpose of sending back these people to their own country. For, Mr. Editor, what right have Dutch people to come to these United States, and domesticate themselves among us? It would be much easier, too, to send these people back to Holland, than it is to send our free blacks to Liberia.

Allow me to state a few particulars of the plan relative to the new Colonization Society. In the first place, the Society must publish a new *Monthly Magazine*, and send it to all the ministers in the country, without expense; expecting no further services of them by way of remuneration, than occasionally, when their congregations are assembled on the Sabbath, to make an address to them on the importance and the benevolent efforts of the new Colonization Society; and on the 4th of July in each year, to take up a collection in each church, to carry into effect the designs of the Society. These collections are to be paid over to the minister in each county town, who is to appoint himself Treasurer for that object.

Secondly. The Society must forestall and secure the patronage and good-will of all the newspapers throughout the country, particularly that class of newspapers which are styled religious. In this case, if any opposer wishes to attack the Society, he will find it next to impossible. Another advantage will be, that as the religious newspapers are read on the Sabbath principally, the new Society will be able to appeal to the charities of the religious public every week.

Thirdly. About fifty agents shall be appointed to scour the country from Maine to New Orleans, and take up contributions, and obtain life members. These agents are to be chosen from Theological Seminaries, or from among ordained ministers who are not at present settled over any parish; because these gentlemen have a better opportunity to make known their errand from the pulpit, than in any other manner. As the congregations assemble twice every Sabbath for the worship of God, there will be no objections, on the part of ministers, in lending their pulpits to these agents. Another satisfactory reason, why the agents should be chosen from the class of persons I have mentioned, is, because these, when thoroughly initiated, make the strongest pleas addressed to the purses of the people, which can be found in the experience of men.

I will now proceed, Mr. Editor, to give some reasons why the descendants of the Hollanders, who had the impudence to fix themselves on the banks of the Hudson, should be sent home, to their own country.

First. Great numbers of them, when they converse with you, murder the King's English. They jabber over a parcel of uncouth sounds that would frighten gentle people or little children. And some of them are so obstinate in these disagreeable habits as to talk and sometimes to preach in Dutch; an occurrence that is perfectly monstrous.

Secondly. They swear in a most uncouth and ungentle manner. Now when you hear swearing in Rhode Island, or Virginia, there is little that disgusts you by its strangeness or departure from common custom; but when you hear it in Coxackie or Communipaw, you are shocked; instead of the customary phrases, you hear nothing but *Dunder* and *blixum*.

Thirdly. Many of these Dutch people grow excessively fat, so that it is not uncommon to find men and women in their villages near the Hudson, that weigh 250 lbs. a piece; and I fear that our Yankees will catch this disease. This fear is not without good grounds, Mr. Editor; for a few months since,

a minister, who had lived about ten years in one of their villages, came into our church, and waddled along, puffing and blowing so vehemently, from mere rotundity of body and limb, that it seemed difficult for him to put one foot before the other.

Fourthly. Great numbers of these people do not live like their neighbors; they consume great quantities of raw cabbage and sour milk, stuff that is fit only for cattle or swine.

Fifthly. They call their towns by the most harsh and discordant names that can be found; names that will nearly break the teeth of a civilized man to speak them; such as Coxackie, Coeymans, Esopus, Kaat'skill, Communipaw, &c. &c. Now if these intruders were sent home, we should soon give these places good smooth American names, and discard the Dutch names forever.

Sixthly. These people have got very good farms, for they seem by instinct to have squatted down upon the best lands. Now where is the propriety of the best farms being placed in the hands of Dutchmen? Besides, they do not understand farming half as well as our New Englanders. If they should think it hard to have their lands taken from them, I will agree to submit this point to arbitration, and will consent that any five substantial freeholders, residing in Georgia, shall decide the question.

When the new Colonization Society have adopted their constitution, and have become regularly organized, you may hear again from

Your friend and servant,

A YANKEE.

A VOICE FROM LEWISTOWN!

LEWISTOWN, (Pa.) Jan. 9, 1832.

At a numerous meeting held by the free people of color of the Borough of Lewistown, in the African Methodist Episcopal Church, SAMUEL JOHNSTON was called to the Chair, and MARTIN JOHNSTON appointed Secretary. The following resolutions were then read, and unanimously adopted:

Resolved, That we will not leave these United States, the land of our birth, for a home in Africa.

Resolved, That we will strenuously oppose the colonizing of the free people of color in Liberia.

Resolved, That we are willing to emigrate to any part of the United States which may be granted to us.

Resolved, That we will support the Liberator, a paper published in Boston, and edited by William Lloyd Garrison; and also the colony in Upper Canada as an asylum for our oppressed brethren.

Resolved, That a committee be appointed to prepare an address to be published in the Liberator.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and forwarded to the editor of the Liberator for publication.

SAMUEL JOHNSTON, Chairman.

MARTIN JOHNSTON, Secretary.

ADDRESS.

We, the undersigned, in conformity to the above appointment, beg leave to present to the public, in a calm and unprejudiced manner, our reasons for opposing the scheme of African colonization. This is the land of our birth. The Declaration of Independence declares, that 'all men are born free and equal: it does not say that the white man or the black man is free;—but all, without respect to color, tongues, or nations. We therefore consider all laws to enslave or degrade the people of color as contrary to the letter and spirit of this Declaration; and that according to it we are freemen, and have as indisputable a right to enjoy our liberty as any white man. To deny it to us, because we differ in color, is oppression. To say that Africa is our native country is untrue. Here we were born, and here we mean to die; for all men are born free.

We wish to return our grateful thanks to our friends, and to the friends of the abolition of slavery. We consider slavery a national sin, which, if not speedily overthrown, will cause this nation to mourn and weep; for God has declared that Ethiopia shall stretch forth her hands unto him, and he will hear her cry.

We would say to colonizationists that we consider them our foes instead of our friends. It is vain for them to say that we would do better in Liberia; for we do not believe it. There is room enough in this country for us; and if they be our friends, let them meliorate our condition here. Let them join in the work of immediate abolition of slavery. Let them wash out the stains which disfigure the national character. And then let them tell us about Liberia.

One reason why we are opposed to leaving these United States is this: you have so long denied us the enjoyment and protection of the laws of God and man in this country, that you wish now to oppress us still more. But thanks be to Him who holds all things in his hand, we believe He will plead our cause. Your skirts are already dyed with the blood of millions of souls. 'Vengeance is mine—I will repay,' saith the Lord. Awake, ye wolves in sheep's clothing! your cup is now full. You are daily causing innocent blood to be shed. How long, ye slaves, ye kidnappers, ye that traffic in human flesh, will you sleep? When will you awake to your best interests? For remember that you will not always be able to hold your victims in servile chains.

J. G. SMITH, } Committee.
M. WALKER, }
M. JOHNSTON, }

SPIRIT OF SLAVEHOLDERS!

A public meeting of the citizens of Mechenburg County, Va. recently took place; when resolutions were passed, denouncing the Richmond Enquirer and all who advocate the project of slave emancipation, however remote. We quote a portion of the first resolution:

'We proclaim it, 'trampet-tongued' to the Editor of the Enquirer, to the State of Virginia, and to the whole world, that we are the enemies even unto death, of all men, whether the editors of newspapers, members of the Assembly, or any other legislative body or canting philanthropists, who shall directly, or indirectly, undertake to rob us of our property, in our slaves, by word, act or deed—nor will we be wheedled by any insidious promise of compensation which shall be offered.'

SLAVERY RECORD.



Slave Trade.—The Fair Rosamond and the Black Joke, tenders to the Dryad frigate, have captured three slave vessels which had originally 1100 slaves on board, but of which they succeeded in taking only 305 to Sierra Leone. It appears the Fair Rosamond had captured a lugger, with 106 Africans, and shortly afterwards saw the Black Joke in chase of two other luggers; she joined in the pursuit, but the vessels succeeded in getting into the Bonny River, and landed 600 slaves before the tenders could take possession of them. They found on board only 200, but ascertained that the rascals in command of the slaves, had thrown overboard 180 slaves, manacled together, four of whom only were picked up.—Such scoundrels as these should be tried for piracy.—Hamp Tel.

The subject of the slave trade has been opened in the French Chambers. It appears that the emancipation of the negroes, by a system of preparation and gradual relaxation of the assumed right of their holders, is seriously contemplated.—English pa.

Who is at the bottom of this movement in the French Legislature? The citizen of two nations—the hero of two continents—the favorite of two worlds—the immortal LAFAYETTE! And not only is he laboring in the holy cause there—he has recently sent over a number of Swiss and German settlers, to cultivate (exclusively by free labor) his lands in Florida. This experiment will, no doubt, be of the highest importance to the United States. *Genius of Universal Eman.*

Revolt in Jamaica.—A letter received in this city from a merchant in Havana, dated Jan. 14, says, 'an arrival from Jamaica brings intelligence that the island is in a most deplorable condition. The Negroes have complete possession of the interior, are 15,000 strong, well armed, and with fire and sword are desolating the island.'

Three negro men have been arrested in Franklin, Missouri, charged with the murder of Capt. Wm. B. Johnson: one was his servant.

SLAVERY IN THE DISTRICT OF COLUMBIA.

As feeble as my voice is, I, for one, will sound the tocsin of alarm, and speak to the ears of Congress, and the people of the District, upon the momentous subject of slavery in the District, and its being a mart for slave-dealers, as the annexed copy, of the many advertisements that appear in our daily papers, will clearly prove, viz:

CASH IN MARKET.

'We wish to purchase one hundred and fifty likely negroes, of both sexes, from 12 to 25 years of age.—field hands. Also mechanics of every description. Persons wishing to sell, would do well to give us a call, as we are determined to give higher prices for slaves than any purchasers who are now or may hereafter come into this market. All communications will be promptly attended to. We can at all times be found at our residence, west end of Duke-Street, Alexandria, D. C. FRANKLIN & ARMPFIELD.'

These slave-dealers have their prison houses, where these poor wretches, as fast as purchased, are huddled together like so many cattle or hogs, and when fifty or a hundred, or the number wanted, is complete, they are handcuffed by couples, and driven through the streets of Washington City, put on board of a vessel, and conveyed to a Southern market.—These things are common amongst us.

Some years ago, during the session of Congress, from 80 to 100 of these poor wretches were driven through the streets of Washington as above described. Congress adjourned just as they reached the west front of the Capitol. At the time the members were leaving the House, many stood to look at them; when a fine looking black, upwards of six feet high, drew his companion from the ranks, and with uplifted hands, shaking the shackles which bound them together, sang the following national song:

'Hail, Columbia! happy land!' &c.

Ought these things to be endured at the seat of a Republican Government, in the very face of its Representatives?—Correspondent of the Washington Spectator.

JUVENILE DEPARTMENT.



CHANGE OF SITUATIONS;

OR

The Excellence of the Golden Rule.

In the city of Athens there was a young lady, whose name was Eliza. She had a great number of slaves, who had a very wretched time with her; she beat them, she gave them injurious language; and when sensible persons represented to her, that she was quite wrong in her proceedings, her answer was, 'These creatures are made to bear my humors. I bought them for that purpose, and feed and clothe them for the same end; and they are even too happy that I find them with bread. This ill-natured young lady had a chambermaid called Mira, whom she had made her drudge, and particularly vented her passion against: she was the best poor creature in the world; she loved her mistress, notwithstanding all her outrageous behaviour; excused her faults as much as she could, and would have laid down her life to bring her mistress to a better temper. Some affair of great concern obliged Eliza to make a short voyage by sea; as it required haste, and her absence was not to be for a long time, she only took her chambermaid with her. They were scarce got

out to sea when a storm arose, which forced the ship from its due course. After they had wandered at sea ten days, those at the helm descried an island, which they were necessitated to make, not knowing where they were, and being besides destitute of all provisions. As they came into the harbor, a boat met them; those of the boat asked every one in the ship an account of their names, and what they were. The haughty dame ordered all the titles of her family to be wrote down. There was above a page full. She imagined this would command respect; but she was greatly surprised when they turned their backs to her without the least civility. The surprise was still greater, when her slave having declared her name and condition, she saw that they treated her with all manner of respect, and told her she was mistress of the ship, and at liberty to command there as she pleased. This provoked Eliza to a great degree. You are extremely impudent, said she to her slave, to mind what these fellows say. Hold, madam, said the master of the boat; remember you are not at Athens. Be it known to you, that some three hundred slaves, reduced to despair by the barbarous usage they met with from their masters, made their escape to this island about three centuries ago. Here they founded a commonwealth, where all are equal; but they have fixed a law, to which all must submit whether they will or not. To show masters how wrong it is to abuse their servants, they condemn them to be slaves in their turn. Those who obey quietly, may hope to be restored to liberty; but those who refuse to submit to our laws, are slaves for life. You have this day allowed you to fret, and bring yourself to bear your unhappy fate; but if you grumble the least tomorrow, there is an end of all hopes of liberty during life. Eliza made strict use of the leave given her, and broke out into bitter invectives against the island and the inhabitants; but Mira, taking the opportunity of a moment when no one was by, threw herself at her mistress's feet. 'Take courage, madam, said she, I will not take any advantage of your misfortune: I will always respect you as my mistress. The poor young woman meant no other; but she was a stranger to the laws of the country. The next day she was brought before the magistrates with her mistress, now her slave. Mira, said the chief magistrate, I must acquaint you with our customs; but take particular notice, if you should find in observing any one article, the life of your slave Eliza must pay for it. Call to mind her behavior to you when she was at Athens; you must use her in the same manner for eight whole days. And you must immediately promise, upon oath, that you will do it. After the eight days, you will be at liberty to use her as you think fit. And take notice, Eliza, that the least act of disobedience will continue you a slave the rest of your life. Hereupon Mira and Eliza burst into tears. Mira even threw herself at the magistrate's feet, and begged to be excused from this oath: I shall, added she, die with grief, if I keep it. Rise, madam, replied the magistrate to Mira; this creature must have treated you in a frightful manner, since you dread the very thought of following her example. I wish the law would allow what you ask, but it is impossible: all can do is this, I can shorten the trial to four days, you are not allowed to reply; if you say the least word, you shall go through the whole trial. Mira took the oath; and Eliza had notice given her, that her service was to begin the next day. Two women were sent to Mira's house, to take down a writing all her words and actions during the four days. Eliza, seeing there was no help for it, submitted to what she could not avoid, like a sensible young lady; for though a lofty dame, she had a great share of sense. She took a resolution to be so punctual in her service, that Mira should not find fault with her; she little thought that Mira the day that her service began, Mira told her that the morning: Eliza had like to have broke her neck making haste to her mistress, who was still in bed, but to no purpose. What has this last been all said Mira, with a simple tone of voice. Must I always wait a full quarter of an hour after I ring the bell? I assure you, madam, I came immediately on hearing the call. What! said Mira, and negated the cause too? Hold your tongue, impudent saucy-bitch, with all your nonsense: reach me my gown; I am for rising. Eliza, with a deep feteled sigh, went for the gown that Mira had on the day before, and brought it. But Mira throwing it in her face, the creature, said she, is quite stupid; she must be told every particular: you might very well have guessed that I would wear my blue gown to-day. Eliza sighed again; but she could say nothing; for she remembered that Mira, at Athens, must have guessed at all her mistress's whims to escape a scolding-bout. Now her mistress had got her breakfast, Eliza went down to get her's: she was no sooner sat down, but she heard the bell; this was repeated above ten times in the hour, and always for trifles that she was called up. She had left her handkerchief in another room, or the door was to be opened for her lap dog; and continually for things of the same importance. There were two lofty flights of stairs to be run up and down, so much that Eliza was quite spent; and would say to herself, poor Mira had much to suffer with me; this was her daily bread. At two o'clock, madam gave notice that she would go to the show, and would have her head dressed. She told Eliza she would have her hair put into a huge buckle; then she found this made her look too big. All this coining was to be undone, and another figure to take place: this went on till six, when the lady set out. Eliza was forced to stand all this time, and had besides all her mistress's ill-natured and harsh behavior to bear; she was a beast, a clumsy brute, that did not earn the money she cost her mistress. Mira came home from the show about two in the morning; she had supped in town, and was extremely out of humor, having had an ill run at play. This was to be made good by quarrelling with her servant. As she undressed her head, Eliza happened to give her hair a little pull. Mira immediately gave her a box on the ear. Here Eliza had like to have lost all patience; but remembered that she had given Mira many more, and was resolved to hold her peace. I shall go out to-morrow at ten o'clock, said Mira, and must have my head head. Madam, it is not clean, said the waiting-maid, and you know it will take five hours to get it up well. Madam, said the two women of the island to Mira, pray reflect, that this poor young woman cannot do without sleep. It will disorder her much, said Mira, scornfully, to sit up a whole night! it is her business to do so. As, thought Eliza, I have kept her up many a night merely to feed my maggots, so will during the four days, personate her mistress so with in all her follies, that Eliza saw all the equity of her own behavior, and was convinced that she had acted like a barbarian with her servant Mira.

(To be concluded.)

Free Blacks.—The Virginia House of Delegates has resolved, by a small majority, to solicit Congress to procure a territory beyond the limits of the Union, for the reception of free blacks from the various states. A bill making an appropriation for their removal from Virginia, together with such slaves as may be manumitted for that purpose, has received its second reading, and is made the order of the day for Monday.

American Spectator.

The satire of 'A Yankee' is exquisite

LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



THE SLAVE MOTHER'S PRAYER.

BY MISS HANNAH F. GOULD.

O, Thou, who hear'st the feeblest prayer,
The humblest heart dost see,
Upon the chilly midnight air
I pour my soul to thee.

I bend a form with ceaseless toil
Consuming all the day;
And raise an eye that weels the soil,
As wears my life away.

I lift a hand that's only freed
Until to-morrow's task—
But hark, O God! does nature bleed
Upon the loon I ask!

How wretched must that mother be,
(And I'm the hapless one!)
Who hies an early grave of thee,
To shield her only son!

I would not that my boy were spared
To curse his natal hour—
To drag the chains his birth prepared
Beneath forbidden power.

Then, ere the nursing at my breast
Shall feed the tyrant's nod,
O, lay his little form at rest
Below the quiet sod!

And when before thine awful throne
My master must appear,
A naked spirit, to atone
For all his dealings here—

His injured slave that by him stands,
Emancipated there,
And white beside his crimson hands,
Will claim the blood they bear.

If pardoning grace can be bestowed,
And Heaven hies pity them,
For him who here no pity showed
Towards his fellow men—

Thou'lt spare him, in thy mercy, Lord,
The sinner's fearful doom,
The wages, for his just reward,
Of death beyond the tomb.

From the *Genius of Universal Emancipation*.

LETTERS ON SLAVERY.—No. IV.

TO ISABEL.

With what pleasure do I congratulate you, my beloved friend, upon the noble resolution you have adopted! I fear not, now, that you will shrink from, or grow weary of the sacrifices that it may impose upon you; or that the temptations of luxury will overpower your self-denial. No, dear Isabel! your gentle spirit will appreciate too well the consciousness of having done right. Your simple meal will be sweetened with the reflection that it is at least unspiced, and though your form may perhaps be arrayed less daintily, there will be a calm satisfaction within your bosom, which the amplest gratification of an idle vanity could never afford. Yet although you have thus resolved upon taking an open stand in opposition to slavery, you still accuse me of exaggeration, and unnecessary warmth when speaking of this subject. But believe me, Isabel, I have not done so.—May, I had almost said, that it was impossible I could. What, my friend, can it be exaggeration to say that it is a dark and fearful wickedness to make merchandise of men? Why, do we not hold up as fit objects of punishment those who are guilty of purchasing the property of their fellows, and those who would willingly become dealers therein? Then what terms of abhorrence can there be sufficiently strong to apply to a system which causes so many thousands to become robbers, or the upholders of those who are robbers, of the property of the immortal God! Is not this trade in human beings carried on in the very bosom of our own native country, tearing husbands from their wives, parents from their children, and trampling down all the holy relations of social and domestic life, as if it were meant by the Eternal that they should be of no avail? And can it be possible, that too much warmth can be used in speaking upon this subject?

But even looking upon slavery in its mildest form, allowing the slave to be kindly treated, and well provided for—though he may not at present be miserable, what warrant has he for the continuance of these blessings? Death, or pecuniary ruin, may overtake his master, and the negro be transferred at once into wretchedness. But how seldom it is that their situations are thus favorable!

But we will speak more of this anon, dear Isabel. In the mean time, do not rest satisfied with what you have now done. Exert yourself in raising up other supporters to the cause of freedom, and in doing whatever may be in your power to loose the shackles of the oppressed.

AGNES.

BOSTON.

SATURDAY, FEBRUARY 11, 1832.

ADDRESS ON SLAVERY.

An Address on Slavery in the United States will be delivered in the Rev. Mr. Green's meeting-house, Essex-street, on THURSDAY EVENING NEXT, at 7 o'clock, by Arnold Buffum, a highly esteemed member of the Society of Friends. Mr. Buffum is President of the New-England Anti-Slavery Society, recently formed in this city, and consequently will speak in its behalf. From his extensive and intimate acquaintance with the most distinguished philanthropists in England and France, and his sound abilities, the public may expect a judicious, forcible and luminous exposition of the evils of slavery. The duty of the people of New-England, to assist in abolishing the system, will be particularly enforced. A special appeal will also be made to the female portion of the audience. It is hoped that it may be greeted with a crowded house, and that the members of the Legislature will generally attend.

Discourse on Slavery in the United States.

We have received a Discourse on the subject of slavery in the United States, by Rev. S. J. May, delivered in Brooklyn, July 3d, 1831. Published in Boston, by Garrison and Knapp. The subject is treated with plainness and point. The discussion is spirited and candid—and the principle of the abstract right of the slave to be immediately emancipated, is not constrained to mean that he should be emancipated at once, come what will to himself and to the community. 'They have a right to freedom now, and we claim it for them. But we are only too well aware, that time must intervene before they will be freed.' 'Surely their emancipation ought to be as immediate as it can be!' The remarks on the Colonization Society will, we think, lessen the usefulness of the Discourse.—*Con. Observer*.

The Editor of the *Observer* does not fairly interpret the language of Mr. May. When he says that time must intervene before the slaves will be freed, he merely refers to the difficulty of instantly eradicating the prejudices, enlightening the understandings, and changing the hearts of the owners of slaves. He does not mean to recognise the right of the master to hold his victims in bondage a single hour. On the contrary, he declares they have a right to freedom now, and he claims it for them. How different is this from the licentious doctrine of gradual emancipation! Men ought now to abstain from the moderate use of ardent spirits; but we are only too well aware, that time must intervene before they will all abandon it. Does this excuse moderate drinkers from an immediate reformation?

To talk about the 'abstract right of the slave to be immediately emancipated,' as something that justifies a limited oppression or that is distinct from an actual exercise of freedom, is to us prattling nonsense. Of all idle cant, deliver us from the cant of abstractions. Slavery is an abstract question, is the cry! Yes, it is with a vengeance: it abstracts knowledge from the heads, food from the stomachs, raiment from the persons, and flesh and blood from the bodies of the slaves! but in no other view is it abstract. 'O, says the sinner, 'religion is a good thing in the abstract; but he does not construe it, 'to mean that he should be emancipated at once,' from his guilty pleasures and pursuits, 'come what will to himself and to the community.' He is no madman, or fanatic, or cut-throat; but he has a sacred regard for consequences.

We cannot conceive how the remarks of Mr. May upon the Colonization Society will lessen the usefulness of his Discourse. They are courteous, liberal and just, and ought to give offence to none who are not ferociously hostile to our colored population.

The recent secret murderous movements of the people of color in some of the southern states, evince the dreadful consequences of slavery, and the absolute necessity of colonizing all free blacks immediately, and of manumitting and colonizing slaves as fast as circumstances will justify the measure. We believe, and have for many years, that this is the only course, which will ensure prosperity and safety to our southern brethren.—*New Hampshire Observer*.

Superfluous logic! The insurrection of the slaves at Southampton (for not a single free person was implicated in the tragedy) 'evinces the absolute necessity of colonizing all free blacks immediately!' Does it? Then it proves that the innocent ought to suffer the punishment due to the guilty. Will the editor of the *Observer* inform us how fast circumstances will justify a cessation from cruelty, robbery and oppression, and whether the obligation to do right depends upon circumstances? Does he really believe that the colonizing of the colored population 'is the only course which will ensure prosperity and safety to our southern brethren?' To assert that if the slaves were liberated, treated like rational beings, and fairly remunerated for their labor, evil consequences would ensue, 'is to present to us the double paradox, that we must continue to do evil, in order to cure the evil which we are doing; and that we must continue to be unjust and to do evil that good may come.' Query—Suppose the blacks resolutely refuse to emigrate—what then?

THE MARRIAGE LAW. We mentioned, in our last number, that a petition for the repeal of the following nonsensical and unjust section of the Act of June, 1786, had been presented to the Legislature:

'And be it further enacted, That no person by this Act authorized to marry, shall join in marriage any white person with any Negro, Indian or Mulatto, on penalty of the sum of Fifty Pounds, two third parts thereof to the use of the county wherein such act shall be committed, and the residue to the prosecutor, to be recovered by the Treasurer of the same county, in manner as aforesaid; and all such marriages shall be absolutely null and void.'

Mr. Ritchie, of Boston, from a select committee to whom the petition was referred, reported on Monday that it was *inexpedient* to legislate on the subject alluded to in said petition, and that the petitioners have leave to withdraw their petition.—The 'plain English' of this is, that it is inexpedient to repeal an unconstitutional and disgraceful law, to restore a right which no legislative body can lawfully take away, to acknowledge that the blacks are men entitled to all the privileges of freemen, and to cease from an odious persecution of our fellow creatures; or, in other words, that it is *expedient* to degrade and punish individuals for having skins 'not colored like our own,'—to legalise illicit intercourse and encourage bastardy,—to mark out channels for the flow of human love,—to shackle the freedom of choice,—and to defy prejudice. Shame! shame!

Among the petitions presented to the Legislature of Virginia on the 25th ult. was one from 215 ladies in the county of Augusta, for the speedy adoption of some measure for the extirpation of slavery from the commonwealth. The Richmond Enquirer, which is publishing the debate on emancipation, remarks, 'There are many things in it, many ultra opinions and strong expressions, which will startle our readers, and lead many of them to wish that the debate had been conducted with closed doors.'

DEBATE IN CONGRESS.

Remarks of Mr. Coke, of Virginia, upon the resolution of Mr. Jenifer to cause an appropriation to be made by Congress for the purpose of removing to the coast of Africa the free people of color.

Mr. Coke, of Va. said, that on hearing the resolution now read, he perceived its tendency went further than he had supposed when it had first been introduced, and he could not but say that he considered its introduction into the House as a great evil. The honorable gentleman who had moved it might be justified in *foro conscientia*, having probably been urged on by the excitement existing in his own State, and knowing no means to allay it but the course he had pursued. Though he felt inclined to acquit the gentleman from that sin (for he could apply no lighter term) of introducing such a question at such a time, yet there were many considerations which ought to have led him to a different course. The gentleman had argued the constitutional question confessedly involved in the proposed measure, but had not touched the question of expediency, nor indeed said a single word on the real subject of the resolution. The gentleman might take his choice of either question; he was ready to meet the discussion whenever the gentleman should choose to enter upon it.

As to the constitutional question, did not every body see that this government possessed already more powers than it ever ought to have had? Was this a period for claiming to it yet more? A corps of topographical engineers had been appointed to march in advance of our armies in time of war; and that authority had been perverted in a manner to promote the purposes of gentlemen favorable to the scheme of internal improvement. Was that all? Did not the grasp of the government extend itself in every direction? Was it not contended that under the clause which gave Congress power to regulate commerce, that Congress might do almost whatever it pleased to assume to be expedient? He asked, in the name of humanity, what right was possessed by that House to tear the free colored people from their relatives, and all the ties which bound them to their residence, and locate them in a land alien to all their feelings and affections? Was it humanity which led the steps of gentlemen in subjecting to certain punishment, and even to death itself, these very people?

It was known to all, that several sections of the Union were already distracted with controversies on the subject of Internal Improvements, the revenue laws, and other agitating subjects. And here came another in the shape of a proposition to appropriate money from the Treasury of the United States for the removal of a species of population residing but in eight or nine States of the Union. Here was to be a law confessedly partial in its effects, operating for the benefit of nine only in the twenty-four States. And what state of things had the result of the vote just taken by Yeas and Nays on considering this proposed bill disclosed? The individuals who alone were to be benefited by the scheme, had all been found voting against it, while all those gentlemen who had no interest in the matter, but from feelings of humanity, had voted with one accord in its favor. Was it not most singular to see men thus unitedly declining favors offered them so freely? What could it be that induced their brethren of the North, the East, and the West, to volunteer a boon of such inestimable value? And what could induce the South to refuse so doggedly what the North and the West were alike willing to bestow?

There must be some great mistake at the South, that led them to believe that their danger was not as great as it really was; or else there must be some peculiar obtuseness of intellect and feeling on the subject. But the gentleman from Maryland had asked whether Congress did not possess the power to make such an appropriation? and he had looked for an answer in the preamble of the Constitution—that sacred instrument, whose provisions he desired neither to diminish nor enlarge, and there the gentleman had discovered that one of the purposes for which it had been framed was 'to ensure domestic tranquillity.' The gentleman might as well have inferred from that clause that Congress had power to interfere with the minutest regulations of the police of the States on the subject of the transportation of commodities, as that it possessed the power to transport the free people of color beyond the limits of the United States. But the gentleman desired that the constitutional question should be deferred until the House should have heard the report of a committee: well, he was willing to wait till then; but if the gentleman was disposed to argue the question at this time, he would find a sufficient number of gentlemen on that floor abundantly prepared to argue that question with success. The gentleman had been induced to move his resolution by motives of humanity; but would not humanity have pointed out some place to which these poor wandering Jews were to be sent? The only designation of their asylum, expressed in the resolution, was 'Africa, or elsewhere.' Great God! exclaimed Mr. C. are the terrors which prevail on this subject so wild that we must get rid of our free blacks at all cost and all hazard, both to them and to ourselves? Are gentlemen so completely under the dominion of nervous fears? I tell gentlemen that their fear is a mistaken one. And I appeal to the history of my own State in proof that there never has been one period in her past experience at which she had any thing to fear from her free black population; and no more from her slaves. For all acquaintance with the general subject Mr. C. possessed the same advantages as the gentleman from Maryland—he was the representative of a slaveholding State, and himself the owner of slaves; and he slept with as much security in the midst of the slaves on his plantation, as if he had been himself a puffing director of a certain Society. All that was needed to insure the safety of a slave owner was kindness and proper discipline. He could assure gentlemen that the slave, however low his condition, was not dead to the sentiment of gratitude. Virginia had been settled for two centuries, and how many insurrections had she witnessed? One in Southampton; and that originated, carried on, and terminated by the death of a religious fanatic, who, with all his efforts, had been able to get but 20 or 40 followers. They had paid on the gibbet the forfeit of their crime, and there was an end of the affair. He had not the slightest apprehension of witnessing another.

PHILLIS WHEATLEY. We commence, this week, under our literary head, the publication of the Poems of this remarkable girl who was stolen from Africa in the year 1761, and brought to this city; and whose effusions have obtained so wide a celebrity, though written in slavery and under adverse circumstances. A short account of her, from Mott's Sketches, shall be given next week.

PETITION TO CONGRESS.

The following petition for the immediate abolition of slavery in the District of Columbia, signed by the President and Secretary of the New-England Anti-Slavery Society, has been transmitted to Congress.

To the Honorable Senate and House of Representatives of the United States of America, in Congress assembled—

The Memorial of the New-England Anti-Slavery Society respectfully represents:

That the enslaving of human beings, as practised in the District of Columbia, is viewed by the Society as an invasion of those inalienable rights which are recognised in the Declaration of Independence, a cruel warfare upon a helpless and innocent people, a foul stain upon our national escutcheon, and directly opposed to the spirit of freedom, of republicanism, and of Christianity.

The Society therefore earnestly implores your honorable bodies,—by every consideration which humanity can present or duty enforce,—to break without delay the galling fetters of slavery, and to let the oppressed go free; the government of that District being exclusively vested in Congress. To delay the work of emancipation is only to make its accomplishment more difficult. The present is the best time to do right; the obligation is imperious; public sentiment is ready for the measure; policy and justice unite in demanding an immediate restitution. Suffer, then, not another session to pass, without evincing to the world that the odious principle of involuntary bondage is disavowed by the Representatives of the American people.

'THREE BLACK CROWS.' A week or two since, a writer in the U. S. Gazette, over the signature of 'A Pennsylvanian,' published a ludicrously terrific account of the influx of colored emigrants from Southampton, Va. into Philadelphia: the number he estimated as high as 500 within two months! The unhappy man was struck with horror; he feared that the good citizens of Philadelphia were 'sleeping on gunpowder;' and he fancied that he saw the whole State blown sky-high. The editor of the U. S. Gazette contains the following explanatory paragraph, which makes the statement of 'A Pennsylvanian' as ridiculous as the story of the three black crows:

'We have received a note from a "colored man," stating that the report which has recently been circulated through the city, namely, that "500 colored people had come to this city from Southampton," is entirely unfounded. Eighteen colored people have arrived from *Northampton*—and six of these have gone to New-Jersey, to work, and most of the others are in employment in this city. We have before us the recommendations for sobriety, integrity and capability for good service, which most, if not all of those colored people brought from respectable citizens of Virginia.'

A correspondent of the same paper says: 'To be serious, we do not believe there is the least cause of alarm—the slaves cannot come; many of them have been sent to another world by the whites of Southampton, and the remainder are watched so narrowly, that they cannot get a chance to run away. As to the free blacks, they took no part in the insurrection—not even whilst the blacks were masters of the field; how much less, then, will they be likely to attempt any thing of the kind here, surrounded by whites? It is too absurd and cowardly to merit a serious refutation.'

The American Spectator states that 'the venerable Clarkson, now almost blind, listened to the details of the operations of the Colonization Society with enthusiastic delight,' as given by Elliot Cresson, the travelling Agent in England. No man in the world would more heartily abhor the crusade of colonizationists against the colored population of this country than Clarkson, if he had a correct knowledge of it. The motto on our first page, extracted from the Report of the Dublin Negro's Friend Society, (of which he is Vice President,) shows that he wholly disagrees with the Colonization Society, with regard to the abolition of slavery. 'They insist,' says the Report, 'upon unprocrustian emancipation, as a right which is *unrighteously withheld*,' and which must first be restored before the slaves can be raised from their moral degradation.'

The annual meeting of the Massachusetts Peace Society was held in this city on the 25th ult. Addresses were made by the Rev. Dr. Jenks, William Ladd, Esq., Hon. Mr. Rantoul, Rev. Mr. Tucker, and the Rev. Dr. Channing. The remarks of Mr. Ladd, were exceedingly impressive. The Rev. Dr. Channing made a fine effort, but his address contained some objectionable features, which we shall endeavor to notice hereafter.

A second address on Peace was delivered by Mr. Ladd, the indefatigable advocate of pacific measures, on Tuesday evening, in the Rev. Dr. Jenks's Church; and a third by the same gentleman on Wednesday evening, in the Rev. Mr. Hague's Church. These addresses were crowded with thrilling descriptions of the evils of war, and with many excellent admonitions; mingled, however, with some heresies.

THE ESSAYIST. A delay of three months has brought us the second number of this magazine. We have given its papers rather a cursory reading, but sufficiently critical to attest to the care and accuracy of their composition. One of them contains an amusing rebuke to the author of an unmanly criticism of Lewis's Poems in the American Monthly Review. Mr. Light has a pretty poetical effusion on Marriage.

Contents. John Pierpont; Sketches by a Looker-on; Common Sense; Mucius; Custom vs Nature; Travelling Sketches; American Monthly Review vs Alonzo Lewis; Marriage; Mount Auburn Cemetery; Tricks upon Travellers; Young Men's Association for the Promotion of Literature and Science; Polish Standards, Letter from Gen. Lafayette; Answer to Gen. Lafayette's Letter; Essayist Room; Literary Notices.

Despatches for government have been sent home by Gen. Elliott, which are understood to relate to a commercial arrangement negotiated by him with the Haytian Government, highly advantageous to American Commerce, which it places on the footing of that of the most favored nation.

SLAVERY IN VIRGINIA. The debate on the abolition of slavery, in the House of Delegates of Virginia, was closed on the 25th ult. having occupied exactly one fortnight. During that time, says the Richmond Whig, it has interested and absorbed the attention of this community beyond all precedent; and has been conducted with an ability, zeal, and eloquence, beyond any thing the Capitol of Virginia has witnessed since its foundation.

The inquiry and discussion have terminated in the following explicit and implied declarations on the part of the House of Delegates: 1. That it is not expedient at this session, to legislate on abolition. 2. That the colored population of Virginia is a great evil. 3. That humanity and policy in the first place, demand the removal of the free and those who will become free, (looking to an extensive voluntary manumission.) 4. That this will absorb our present means. 5. (undeniable implication,) That when public opinion is more developed; when the people have spoken more explicitly, and the means are better devised, that it is expedient to commence a system of abolition.

On the 27th ult. Mr. Brodnax, from the select committee on Slaves and Free Negroes, reported a bill devising the ways and means for deporting free negroes, and such as may become free, to Liberia. The bill is a long one, but its principal features are, the appropriation of \$100,000 for the current year, and \$200,000 per annum, for succeeding years, to the transportation of free negroes to Africa.

Mark this!—While enough free blacks are found willing to go, (or such as may be emancipated for the purpose) to absorb the annual appropriation, coercion is not to be resorted to; OTHERWISE IT IS!!!! So says the Richmond Whig. Mr. Brodnax, we believe, is one of the pillars of the American Colonization Society in Virginia.

The trial of Roby, indicted for the murder of a young mulatto girl, by stabbing her in a fit of jealousy, was concluded before the Supreme Court yesterday. The defendant had been previously convicted of an assault, with intent to kill, but before sentence was carried into effect the girl died, and an indictment was then preferred for murder and sustained by the Court. The testimony was closed on Tuesday, and Wednesday the counsel made their closing argument to the jury. The argument for the defendant by W. R. P. Washburn, Esq. was a forcible and able appeal to the jury to reduce the offence to manslaughter. The jury retired, but returned into Court at 8 o'clock, and requested to be discharged, not being able to agree. They were then discharged. The case was continued, by consent of parties, until the next term of the Court in March. Counsel for Prisoner, W. R. P. Washburn, and J. Willard, Esquires.

Consistency is a jewel. The following article is circulating in papers which are strenuously advocating the removal of two millions and a half of our colored countrymen to Africa. 'We have a vast uncultivated country' for the refugees of other nations; but not an inch of room for one sixth of our whole population.

'We like the idea of the Poles emigrating to this country. The climate is as fine as theirs, and this is the only asylum to which they can flee. We have a vast uncultivated country, which in a few years their industry could convert into harvest fields, and gardens, and villages.'

Many articles are reluctantly delayed this week—among them, Letter No. II. to J. Q. Adams. We entirely disagree with our esteemed correspondent W., in relation to the expediency of purchasing a tract of country south of Louisiana, on which to colonize the people of color. We also disapprove of several items in the communications of D. W. E. The proposition to make the slaves pay for their freedom is indefensible.

WASHINGTON CITY, Feb. 3.

An immense crowd attended the Senate yesterday, to hear Mr. Clay's second speech on his resolution, in reply to Mr. Hayne. Not only were all the seats without the bar, but all the space within, not actually occupied by the Senators, was filled with ladies; and every part of the galleries and galleries was packed with eager auditors. It is our custom not to describe speeches, or to speak of their merits; but to report them, and let our readers judge for themselves. We shall be pardoned, however, on this occasion, for departing from our usual reserve, so far as to express the general opinion of the speech of yesterday; and that is, that it was equal in all points, in power, in eloquence, and effect, to any of Mr. CLAY's best efforts of former days.—*Intell*.

Letters received at this office from Feb. 4 to Feb. 11, 1832.

James Watson, Plympton, Mass.; William Hunt, Rochester, N. Y.; Philip Leach, Vassalboro', Me.; Eli Hazzard, Buffalo, N. Y.; E. W. Allen, Newburyport; Prince Swan, Hartford, Ct.; John Switzer, Union Bridge, Md.; Gardner Jones, New-York City. [Mr. J's letter shall be published next week.]

DEATH.

DIED.—In this city, on Monday last, Mr. Joseph Henry, a man of color, aged 32. Mr. Henry was a man of uncommon talents, and a sound understanding. He was educated by a professor of Harvard University, and was well versed in all the studies that were taught at that institution. He formerly kept an academy for the instruction of young persons in Philadelphia. He was a man of very steady habits and sterling integrity in all his dealings. Many young students of Harvard University, who have resorted to him for advice and instruction, will lament his loss, which is also felt very deeply by his friends.—[Communicated by a friend of the deceased.]

BOARD FOR GENTLEMEN.

MRS. FOSTER, No. 4, Province House Court, can accommodate a few more gentlemen with board. The quietude and central location of this Court, make it a desirable retreat. Terms reasonable. Feb. 11.

FOR SALE AT THIS OFFICE, AND AT THE BOOKSTORE OF CARTER AND HENDEE.

A DISCOURSE On Slavery in the United States, By Rev. Samuel J. May, Pastor of the First Church in Brooklyn, Ct.

This discourse is judicious, forcible and eloquent, richly meriting an attentive perusal and a wide circulation. Price 12½ cents.

LITERARY.

TO MÆCENAS.

BY PHILLIPS WHEATLEY.

Mæcenas, you, beneath the myrtle shade,
Read o'er what poets sung, and shepherds played.
What felt those poets but you feel the same?
Does not your soul possess the sacred flame?
Their noble strains your equal genius shares
In softer language and diviner airs.

While Homer paints, lo! circums'd in air,
Celestial Gods in mortal forms appear;
Swift as they move hear each recess rebound,
Heaven quakes, earth trembles, and the shores resound.
Great Sire of verse, before my mortal eyes,
The lightnings blaze across the vaulted skies,
And, as the thunder shakes the heavenly plains,
A deep-felt horror thrills through all my veins.

When gentler strains demand thy graceful song,
The lengthening line moves languishing along.
When great Patroclus courts Achilles' aid,
The grateful tribute of my tears is paid;
Prone on the shore he feels the pangs of love,
And stern Pelides' tenderest passions move.

Great Maro's strain in heavenly numbers flows,
The Nine inspire, and all the bosom glows.
O could I rival thine and Virgil's page,
Or claim the Muses with the Mantua sage;
Soon the same beauties should my mind adorn,
And the same ardors in my soul should burn:
Then should my song in bolder notes arise,
And all my numbers pleasingly surprise;

But here I sit, and mourn a grov'ling mind,
That fain would mount, and ride upon the wind.
Not you, my friend, these plaintive strains become,
Not you, whose bosom is the Muses' home;
When they from towering Helicon retire,
They fawn in you the bright immortal fire,
But I, less happy, cannot raise the song,
The faulting music dies upon my tongue.

The happier Terence all the choir inspired,
His soul replenish'd, and his bosom fired;
But say, ye Muses, why this partial grace
To one alone of Afric's sable race?
From age to age transmitting thus his name
With the first glory in the rolls of fame?

Thy virtues, great Mæcenas! shall be sung
In praise of him from whom those virtues sprung:
While blooming wreaths around thy temples spread,
I'll snatch a laurel from thine honored head,
While you indulgent smile upon the deed.

As long as Thames in streams majestic flows,
Or Naiads in their oozy beds repose,
While Phœbus reigns above the starry train,
While bright Aurora purples o'er the main,
So long, great Sire, the muse thy praise shall sing,
So long thy praise shall make Parosus ring:
Then grant, Mæcenas, thy paternal rays,
Hear me propitious, and defend my lays.

LAMENT FOR THE SLAVE.

BY ALONZO LEWIS.

Behold the sun, which glids you heaven—how beau-
tiful it appears!

And must it shine to light a world of warfare and
of tears?

Shall human passion ever smother this glorious world of
God,

And beauty—wisdom—happiness—sleep with the
trampled soul?

Shall Peace ne'er lift her banner up?—Shall Truth
and Reason cry,

And men oppress them down with worse than ancient
tyranny?

Shall all the lessons Time has taught, be so long taught
in vain,

And earth be steeped in human tears, and groan with
human pain?

See you dark Afric lift his brow against the burning
sun,

And plead with God to take his life, ere yet the day be
done?

Behold that female falling faint with ceaseless stripes
and toil,

And breathing out her barthened life on Freedom's
blood-drenched soil!

See Slavery raise her iron hand to enslave a sea of tears,
To which her ills in ancient time a slender rill appears!

And see the red man lying far before his Christian foe!
Whose ceaseless vengeance overwhelms his father-
land with woe.

They've seized the realm, they've drawn the sword,
They've shed the red man's blood—

They've poured the tears of Afric's sons in one dark
deadly flood—

They've placed their foot on human hearts!—The cup
of wrath is red,

And darkly dashing down will come on every guilty
head.

Will He who sees the sparrow fall—who hears the or-
phan cry—

Stand still, and look with pleasure on, while souls by
thousands die?

Souls that are rending heaven with groans, and cries,
and ceaseless tears,

And bleeding fast beneath the stripes and gathered ills
of years!

Is this a time for triumph's shout, or passion's rankling
spite,

When voices are gathering o'er the land, darker than
Egypt's night?

Is this a time to call the shades of ancient party up,
When a bright angel stands alone, with his hand upon
the cup,

Ready to reach its manly brim to those who have
caused the pain

Of million hearts, and given the dregs for their parched
lips to drain?

Should I not kneel be bent—and hearts be joined—and
multitude to pray,

That the gathering ills o'er this lovely land may speed-
ily pass away?

Let all, who duty and truth regard, unite, with an honest
aim,

That Virtue be nought but a meteor light, and Freedom
an empty name.

GOING TO LAW.

An upper and a lower mill

Fell out about their water;

To war they went, that is to law,

Resolved to give no quarrel.

A lawyer was by each engaged,

And hotly they contended;

When fees grew slack the war they waged

They judged were better eued.

The heavy costs remaining still

Were settled without pother;

One lawyer took the upper mill,

The lower mill the other.

Of all wild beasts, preserve me from a tyrant;

And of all tame, a flatterer.

JOHNSON.

MISCELLANEOUS.

LADDER OF BENEVOLENCE.

Mainmides, the celebrated Jewish philosopher,
in his work styled '*Mare Nebucham*,' defines the
duty of charity in the following admirable manner.

'Here are, he says, eight degrees or steps in the
duty of charity.

'The first and lowest degree is to give, but with
reluctance or regret. This is the gift of the hand,
but not of the heart.

'The second is to give cheerfully but not propor-
tionably, to the distress of the sufferer.

'The third is to give cheerfully and proportion-
ably, but not until we are solicited.

'The fourth is to give cheerfully, proportionably,
and even unsolicited; but to put in the poor man's
hand; thereby exciting in him the painful emotions
of shame.

'The fifth is to give charity in such a way the dis-
tressed may receive the bounty, and know their
benefactors without being known to them. Such
was the conduct of some of our ancestors, who
used to tie up money in the hind corner of their
cloaks, that the poor might take it unperceived.

'The sixth, which rises still higher, is to know
the objects of our bounty, but remain unknown to
them. Such was the conduct of those of our ances-
tors who used to convey their gifts into poor peo-
ple's dwellings, taking care that their own persons
and names should remain unknown.

'The seventh is still more meritorious, viz: to be-
stow charity in such a way that the beneficiary may
not know the relieved object, nor they the name of
their benefactor; as was done by our charitable
forefathers during the existence of the temple; for
there was in that holy building a place called the
chamber of silence or moustiquet, wherein the
good deposited secretly whatever their generous
hearts suggested, and from which the most respect-
able poor families were maintained with equal se-
crecy.

'Lastly, the eighth, and most meritorious of all, is
to anticipate charity by preventing poverty, viz:
to assist the reduced brother either by a considera-
ble gift or loan of money, or by teaching him a
trade, or by putting him in the way of business, so
that he may earn an honest livelihood, and not be
forced to the dreadful alternatives of holding up his
hand for charity; and to this our holy law alludes
when it says, 'And if thy brother be waxen poor,
and fallen in decay, then thou shalt support him,
yea, though he be a stranger or sojourner; that he
may live with thee.' Levit. xxv. 35. This is the
highest step, and the summit of charity's golden
ladder.

THE FREEDOM OF THE PRESS.

It is a very good thing to draw the line between
liberty and licentiousness. The liberty of the press
is as the very air we breathe—if we have it not,
we die. But licentiousness—what can say a word
in favor of licentiousness?—No one. No one will
vindicate the licentiousness of the press—why not?
because licentiousness is the name by which every
man designates more liberty than is agreeable to his
own taste. Liberty of speech is precisely of the
same nature, it is altogether a matter of opinion,
depending on the fancy of every individual. To make
a distinction between liberty and licentiousness is
mere cant. When an Attorney-General prosecutes
for a libel, he speaks according to his cue when he
bothers the jury about licentiousness—praising lib-
erty and railing at licentiousness. When a man
wishes to take a little liberty of arraigning public
men at the tribunal of public opinion, he always
wishes to make it out that he is not indulging in a
licentious use of the press, but merely exercising that
liberty without which public affairs would never be
corrected, and would go on to still greater and great-
er abominations. The real and proper state of the
question is—is it worth while to legislate on the sub-
ject at all, and may not the press be very safely left
free as speech? Nay, in good truth, a printed lie
does not do half the mischief that a spoken lie does.
A spoken lie is an invisible contagion, it is a pesti-
lence that walketh in darkness; but a printed lie is
in a tangible and visible form; you may look at it,
examine it, sift it, refute it, extinguish it. There
was a case in point the other day with respect to
the Marquis of Bristol, who was accused of having
drawn much of his wealth from the see of Derry.
If the lie had been merely spoken, it would have
circulated every where, and entered no where, and
never have been contradicted; but when it was
printed, it was a rat caught in a trap—it was caught
and killed, and there was an end to it.—*London
Atlas*.

WORKS OF MAN AND OF GOD.

Dr. Wollaston obtained very fine wire for the
object glass of his telescopes, for observing the re-
lative places of the stars, by inserting a platinum wire
in a cylinder of silver, wire-drawing the whole,
and then melting the silver coating. Silver wire
may be drawn to a three-hundredth of an inch di-
ameter; so that if the platinum wire was originally
one-tenth of the thickness of the silver, it now be-
comes only a three-thousandth of an inch. Dr.
Wollaston procured some only an eighteen-thous-
andth, which did not intercept the smallest star. A
piece of platinum, of the size of the tip of a man's
finger, would stretch out across Europe. Yet what
is this to the minuteness exhibited in some of the
works of creation? Animals have been dis-
covered whose magnitude is such, that a million of
them do not exceed the bulk of a grain of sand;
and yet, each of these creatures is composed of
members as curiously organized as those of the
largest species; they have life and spontaneous mo-
tion, and are endowed with sense and instinct. These
creatures have heart, arteries, veins, muscles, sin-
ews, tendons, nerves, circulating fluids, and all the
other apparatus of a living organized body.

Men of Business or Busy Men.—There are
some whose restless, insinuating, searching humor
will never suffer them to be quiet, unless they dive
into the concerns of all about them: they are al-
ways outward bound, but homeward never; they are
perpetually looking about them, but never within
them; they can hardly relish or digest what they
eat at their own table, unless they know what and
how much is served up to another man's: they can-
not sleep quietly themselves, unless they know when
their neighbor rises and goes to bed; they must
know who visits him, and who is visited by him;
what company he keeps; what revenues he has,
and what he spends; how much he owes, and how
much is owed to him. And this, in the judgment
of some, is to be a man of business, that is in other
words, to be a plague and a spy, a treacherous sup-
planter and underminer of all families and societies.
This being a maxim of unfeeling truth, that nobody
ever pries into another man's concerns but with a
design to do or to be able to do him a mischief. A
most detestable humor, doubtless, and yet, as bad
as it is, since there is nothing so base, barbarous and
dishonorable, but power joined with malice will
sometimes make use of it, it may and often does
raise a man a pitch higher in this world though (it is
to be feared) it may send him a large step lower in
the next.—*South*.

The power of fasting, or surviving without food,
posessed by some animals, is astonishingly great;
an eagle has been known to live five weeks without
food, a badger a month, a dog thirty days, a toad
fourteen months, and a beetle three years.

Female Rebellion.—A female rebellion took
place a little while ago in Madagascar in conse-
quence of the following grievance:—It was the privi-
lege of persons of that sex to dress the king's hair;
and in the beauty of their long black locks both
men and women take great pride. When prince
Ratafile returned to Madagascar from England, his
head had been shorn of its barbarous honors, and
converted into a curly crop. Radama was so pleas-
ed with this foreign fashion that he determined to
adopt it,—to rid himself, probably, of the periodical
plague of hair-dressing, which, according to the cus-
tom of his country, was a work of no little labor
on the part of his female barbers, and of suffering
patience on his part. His first appearance in pub-
lic, so disfigured, threw the women, whose business
was thus cut up, into equal consternation and frenzy.
They rose in mass, and their clamors threatened no
little public commotion. But Radama was not a
man to be intimidated. He surrounded the whole
insurgent mob with a body of well disciplined sol-
diers, and demanded the immediate surrender of
four of their ringleaders; and his guards rushed upon
these poor creatures and slaughtered them at once.
Radama then commanded their dead bodies to be
thrown into the midst of their companions, who
were kept three days without food in the armed cir-
cle of military, while the dogs before their eyes de-
voured the putrid corpses of their friends. Infection
broke out, some died, and the rest fled, and return-
ed to their homes.—*Bennett and Tyerman's Voy-
ages*.

*Napoleon's First Appearance in Regimen-
tals.*—A mere boy at the time, and of an unusually
slender habit, his slim legs were engulfed in an
enormous pair of boots, in which he made so ludicrous
an exhibition, that he no sooner appeared in
Madame Peron's family, evidently elated by his
regimental dignity, than he was greeted with an ex-
pression of universal laughter. The merit of the
company gave him sensible embarrassment, but his
chagrin was susceptible of no further aggravation
when he found himself designated 'Puss in Boots,'
by a lively girl of 13.—Yet, piqued as he was, with
constitutional tact, he dissembled his vexation, and
actually purchased a beautiful little edition of the
story itself, accompanied by a costly toy, repre-
sented 'Chat botté' running before the carriage of
the Marquis of Carabas, which he presented to
Mademoiselle Peron, to show that he took the
railery in good part.—*Memoirs of the Duchess
D'Abrantes*.

A Fire King.—A Correspondent of the Phila-
delphia Chronicle gives the following recipe to make
a Fire King.

1. Diluted sulphuric acid, repeatedly rubbed
upon any part of the human body, will render it
insensible, and able to endure the application of hot
iron.
2. A paste of soap, triturated with a saturated
solution of alum which has been boiled, will se-
cure the tongue upon the application of hot oils, hot
lead, or melted sealing wax, against all bad effect.

When they are applied to a part, it being first
guarded as above, a hissing takes place; they be-
come lukewarm, and may be swallowed with safety.

Capt. Caldwell, of the brig *Ospray*, arrived at
New York from the East Coast of Africa, informs
that he was at Jodda, (on the Red Sea, within 21
miles of Mecca,) in November, 1830, and hoisted
the first American flag that had ever been seen at
that place. The circumstance created considerable
excitement among the people, who were very in-
quisitive respecting the Americans. He was well
treated by the inhabitants during his stay among
them. Capt. C. brought letters for the U. States,
which came across the desert to Jodda.

Brutal Affections.—The attachment of some
French ladies to their lap-dogs amounts in some in-
stances to infatuation. I have heard of a lap-dog
biting a piece out of a visitor's leg; his mistress thus
expressed her compassion: 'Poor little dear creature!
I hope it will not make him sick.'

The editors of the *Lady's Book*, Philadelphia,
offer \$200 for the best original tale, and \$50 for
the best original poem. To be sent, post paid, to
L. A. Goodey & Co. 112 Chesnut street.

Anecdote.—A worthy vender of crackers and mol-
asses gingerbread was once expatiating in a public
assembly, on the distress of the starving popula-
tion of Ireland. 'My hearers,' said he, 'I have
often heard that hunger would eat through a stone
wall, and I don't doubt it, especially if one of
my biscuits was on the other side.'

Mr. Girard.—For the last five years, Mr Girard
confined himself altogether to a vegetable diet, ab-
staining entirely from animal food, in consequence
of a liability to Erysipelas. He has told a gentle-
man, that his own individual subsistence did not
cost more than twenty cents a day.

The great elephant now being exhibited in Bos-
ton, has been named *ROMEO*, probably on account
of the love-like delicacy of weight and form. He
weighs about 8000 lbs. The 'half reasoning'
specimen in this city is named *Caroline*. She may
answer for a Juliet.—*U. S. Gazette*.

On the 27th ult. at 8 A. M. the mercury at Mont-
pelier, Vt. was 33 degrees below zero; 4 degrees
lower than ever known there; and 28th, same
hour, 27 below. At Bangor, Me. the best ther-
mometer, indicated on the 27th, at 30 to 34 and 35
below!

In New York a vagrant ring-seller lately offered
a 'gold diamond ring' to a lot of colored ladies,
who handed it from one to another till the vender
could not tell who had it. He threatened to call
the Police, when one threw a handful of flour in
his face, and the others followed with flour and
water, and drove him into the street, completely
bewildered.

The Richmond Whig says—'If the Asiatic chol-
era should reach America, it will make its first ap-
pearance about Hudson's Bay, or Newfoundland, and
diverge.'

A writer in a Liverpool paper, some time since
stated that if the cholera reached England, it would
strike some where North of Hull, which was the
case. The first appearance of the disease is said to
have been uniformly in a W. N. W. course.

Small Bonnets will soon be the rage. At Paris,
it is now the mode to wear them with brims not
more than six inches in depth.

Near York, U. C. a coach has been built to ac-
commodate 100 persons. It is two stories high,
and a band of music goes with it!

Daring Murder.—In Franklin, Howard Co.
Missouri, night of 9th ult. a Mr Johnson was shot
while sleeping with his wife and child. His wife
awoke by the dying struggles of her husband, and
found the bed clothes on fire: neither herself nor
infant were hurt. The shot was fired through the
window. Much excitement prevailed in the vicinity,
but no traces of the murderer had been found.

Mr Waters, near Jackson, Tenn. having loaded
his musket with nine rifle balls, to hunt deer, 2d
ult. accidentally discharged the whole into the body
of his wife, who died in a few hours.

Curious Compliment.—A letter from Wash-
ington, speaking of Mr Hayne of S. C. says, 'he
is a perfect gentleman, but deserves no credit for
it, as he does not know how to be otherwise.'

FOREIGN ITEMS.

Reported Revolution at Rome.—They write
from Toulon of the date of the 20th: Yesterday
nothing was spoken of at Toulon, but a great rev-
olution that had broken out at Rome, in which it
was said his Holiness the Pope had lost his life. It
was added that the people proceeded to all sorts of
excesses: that they had taken possession of the fort
of St. Angela, and had pillaged many places be-
longing to the cardinals. This news had been sent
by the prefect, with orders to set out immediately
for Toulon. Immediately upon the arrival of the
steambot, the despatches, of which she was the
bearer, were forwarded to Paris by express.

A party under the command of General Torrijos
having left Gibraltar for the purpose of landing in
Spain, and overthrowing the existing government,
was driven on shore by some Spanish Guards Cos-
tas, five leagues to the west of Malaga, where they
were surrounded by a large body of troops and
compelled to surrender. Orders were despatched
from Madrid for their immediate execution, and the
whole party, amounting to 53, were shot, including
an Englishman, whom the representations of the
British ambassador could not save.

Hereditary Peerage abolished in France!
London, Dec. 30th (evening.) An Hereditary
Peerage has ceased to exist in France, in that coun-
try which is within three hours sail of the English
shores. The Paris papers mention that the question
was brought to a conclusion on Wednesday evening
(Dec. 28) when the entire law was put to the vote,
and passed by a majority of 33, the number for
the abolition being 103, against 70! The final
settlement of this great question has created, com-
paratively speaking, but little sensation in the
French capital; for it had long since been deter-
mined by the people that the hereditary Peerage
should go; consequently the majority in favor of
the ministers was looked on merely as a matter of
course.

Rapid Extension of the Cholera.—The chol-
era was on the decline at Sunderland, but continued
to rage at Newcastle, and had extend-d itself to
North Shields and Tynemouth, South Shields and
Westoe, Gateshead, Haughton le Spring, Pensher,
and Haddington (N. B.) Total number of cases,
since the commencement of the disease, 1,017;
deaths, 379.

The Sun of the 29th says, the latest accounts re-
specting the cholera were most appalling! The
plague is traversing the north with a giant's speed,
and more than a giant's energy. Young and old—
the feeble and the strong—the dissolute and the
abstemious—all fall before it. It is now at the
gates of Edinburgh; at Haddington, at which place
three deaths have already taken place. But at
Gateshead the mortality is terrific. The pestilence
rages in every quarter of that town, and the inhabi-
tants are completely panic-struck.

A London date of the 20th says, that the rav-
ages of the Cholera at Smyrna had been very great.
In eleven days there were 9,000 deaths, and the
disease was spreading in every direction.

Cats attacked with the Cholera.—It is as-
serted in the London Morning Herald, that the cats
in the Island are suffering from the cholera morbus.
Those animals, in many instances, have been seized
with convulsions; in such cases they continue mew-
ing piteously till their final struggle, which generally
ensues within 18 hours after the commencement of
the attack. It is said that about twenty of the fel-
ine race have already perished in this extraordinary
manner.

Cost of the Polish Campaign.—It results, from
official data, that the losses of the Russian army,
either on the field of battle, or in lazarettos and
hospitals, have amounted to 180,000 men. In this
computation, the capture of Warsaw alone appears
to have cost 30,640 lives.—*Athenæum*.

The number of Poles at present in banishment
amounts to 62,000.
A tremendous explosion of gas in a coal mine
near Wigan took place on or about the 13th, by
which 29 men and boys, and 8 women and girls,
lost their lives. The report was heard at the dis-
tance of 8 miles.

An Anatomical Theatre was lately destroyed by
the populace at Aberdeen, in consequence of a dog
having dug the remains of a dead body in the
grounds belonging to it. The mob collected to the
number of 20,000; and the building was entirely
consumed, but no other act of violence was com-
mitted.

An extensive and destructive fire had taken place
in Liverpool. The loss is estimated at £20,000.
The premises of Messrs. Bateman & Co. general
brokers, were destroyed.

Serious riots had occurred at Waterford in Ire-
land, on account of the tythes. A collection of
6000 or 7000 persons having been fired on by the
police, attacked the latter in their turn with pitch-
forks and other weapons, and killed 19 of their
number, including a captain Gibbons.

A revolt in the Military Colonies of Russia has
broken out—six generals and many officers were
killed, being mutilated by the colonists and then
beaten to death.
London Bills of Mortality for 1831.—Chris-
tians, males 14,217; females 14,046; total
28,263. Buried, males 12,719; females 12,568; to-
tal 22,337. Increase in the burials reported this
year, 3,692. Among the deaths were those of one in-
dividual aged 100 years, one aged 101, and one aged
105. The total number who have died of various
diseases has been 24,926, including no less than
4,807 cases of consumption, and 48 under the
alarming title of cholera morbus! The deaths from
casualties have been 411. Six persons have been
executed during the year within the bills of mor-
tality, although only two are reported as such.

Pompeii.—During the progress of the excava-
tions at the 'Casa del Fanno,' on the 24th of Oc-
tober last, a large painting in mosaic, of extraor-
dinary beauty, was discovered. It is about sixteen
feet 8 inches in height; and the human figures
which it depicts, are half the size of life. The king
of Naples went to inspect it in company with his
sisters, and expressed himself in the highest degree
delighted with the acquisition of so splendid a spec-
imen of ancient art.

Longevity.—The following instance of longevity
mentioned in the St. Petersburg Gazette, is almost
incredible. There is living near Polosk, on the fron-
tier of Luthania, an old man, named Demetrius
Crabowski, who is now 168 years of age. This
Russian Saturn has always led the humble but tran-
quil life of a shepherd, assisted by his two sons, the
eldest of whom, Paul, is 120, and the youngest,
Anatole, 97 years old. They all enjoy high con-
sideration as being the oldest family in the country.

When Maurice Margaret was tried at Edinburgh,
for sedition, the lord Justice Clerk asked him, 'Hae
you ony counsel, mon?' 'No.' 'Do you want
to hae ony appointed?' 'No, I only want an in-
terpreter to make me understand what your lord-
ship says.'

There has been a decision in the French Tribu-
nal in favor of the legality of marriage amongst the
Catholic Priesthood.

Several ladies have been thrown into convulsions,
and one rendered insane, by hearing the unknown
tongues at Rev. Mr Irving's church.

MORAL.

Female Influence.—A lady of this city, a few
days since, having been invited to attend a party,
took the liberty to say to her friend who invited
her, that she hoped no wine or cordials would be
furnished at the entertainment.—'It is impossible
to avoid it now,' said her friend. 'I have made
every arrangement, the liquors are all provided,
and will be expected by almost every one.'—
'Well,' replied the other, 'I hope you will pass me
by, when it is sent round, for I should feel quite in-
sulted, if it were offered me.' Nothing more was said.
—The evening came, and the lady attended. The
time was very pleasantly spent, and it was not till
after her return home that it occurred to her that no
liquors had been exhibited at the entertainment. It
had been a temperance party! And thus it is,
fair reader, that a few decided females, if they
please, may mould the customs, form the habits,
decide the character, and settle the destiny of this
great central city and the whole nation.—*Female
Advocate*.

Matrimony.—The virgin sends prayers to God,
but carries but one soul to him; but the state of
marriage fills up the number of the elect, and hath
in it the labor of love, and the delicacies of friend-
ship, the blessings of society, and the union of
hands and hearts; it hath in it less of beauty, but
more of safety, than the single life; it hath more
care, but less danger; it is more merry, and more
sad; it is fuller of sorrows, and fuller of joys; it lies
under more burdens, but is supported by all the
strength of love and charity, and those burdens are
delightful.—Marriage is the mother of the world,
and preserves kingdoms; fills cities, and churches,
and heaven itself. Celibacy, like the fly in the
heart of an apple, dwells in a state of perpetual
sweetness, but sits alone, and is confined and dies in
singularity; but marriage, like the useful bee, builds
a house and gathers sweetness from every flower,
and labors and unites into societies and republics,
and sends out colonies, and feeds the world with
delicacies, and obeys their king, and exercises many
virtues, and promotes the interest of mankind,